have none but an ideal existence, in the mind of God. He would say, for instance, with Plato, that there is an immutable type of the horse, and that horses, wherever or whenever they might exist, were conformed to that type. Transformists, on the contrary, tell us that the horse has been constantly changing, evolving from a small five-toed creature to the large and swift animal of today walking on single ungulate toes. How unwarranted it is, then, to attribute to St. Augustine a theory of transformism, not contained in his works and clearly at variance with his philosophy.

Fourthly: St. Augustine takes the fixity of species for granted when he affirms, as he does repeatedly, that all things in the world act each according to its own "definite force and quality" received from the seed-like principles, a force which they cannot change or transcend but by the special intervention of God. "So that," he says, "a bean does not come from a grain of wheat, or wheat from a bean, or man from a brute, or a brute from man." This is very clear, and it repudiates transformism as pointedly as any one who knew nothing of that particular doctrine could do.

Fifthly and lastly, we legitimately conclude that St. Augustine did not teach transformism from the fact that no one until our own time ever pretended to find such a theory in his works. Would such a theory in the great Doctor's writings have escaped the sharp eyes of Albertus Magnus and St. Thomas, who mastered St. Augustine's works as few others have ever done? Both of them record the opinion of the Saint regarding the origin of species, but with no hint of the doctrine of transformism.

Thus there seems to be no foundation whatever for the assertion that St. Augustine held any theory of transformism. Of course, numberless scientific facts of today were never heard of by our greatest divines and philosophers; so might it be with transformism, if that hypothesis should ever be proved to be true.

Tearing Masks From Four Thousand Klansmen

MAURICE FRANCIS

THE City of Buffalo, N. Y., has the unique distinction of having a mayor who tore the masks from the faces of 4,000 Klansmen, 4,025 to be exact. The mayor's name is Francis Xavier Schwab, a fearless executive.

Incidentally, the tearing of the masks from the faces of the Klansmen has brought about a condition of affairs that makes a vivid and startling picture of the effects of an "invisible empire" in America. Five murders, one suicide, one man shot and near to death; neighborhood grocery stores, meat markets and drug stores openly boycotted; one house bombed; the business of milkmen and small merchants ruined over night; neighbor suspicious of neighbor—these are some of the fruits of the Klansmen's one hundred per cent Americanism.

But in the struggle the Ku Klux Klan has been exposed and crushed, and the first arrests in the State made under the new Walker law, the anti-Klan statute to compel the filing of Klan membership lists. The battle is still on, however, and so bitter is the feeling that the better people of the city of all classes are aroused to a keen sense of duty and of patriotism, and to the necessity of putting an end to the Klan and its influence effectively and speedily.

Buffalo, a city of more than half a million population, has a number of lodges of Orangemen, and in the old A. P. A. days was a hotbed of these breeders of bigotry. The Klan effected an energetic organization in the city two months ago, and proceeded "to camp on the trail" of Mayor Schwab. Klan detectives trailed him; Klan reformers heckled him; Klansmen themselves, with hoods and gowns, rushed into one meeting where he was delivering an address and demanded to know what he was doing to put an end to liquor selling and vice in the city.

Six months ago the Federation of Churches took up the fight against the mayor. Rev. E. H. L. Smith, pastor of a Presbyterian Church, was one of the prime movers in this fight. The mayor openly charged him with being a Klansman, and also made the accusation that the fight against him was backed solidly by the Klan, and for no other motive except bigotry. Charge and counter-charge were hurled, and then Rev. Mr. Smith's house was bombed, when himself and family were conveniently absent. The mayor charged that the house was bombed by the Klan itself; the clergyman, that the house was bombed by the friends of the mayor, leaders in the vice and liquor law violations.

Things reached such a climax that Mayor Schwab determined to tear the tasks from the face of every Klansman in Buffalo; determined to make them stand in the light of day, revealing their identities and their motives. He placed a trusted police lieutenant in charge of the work, and the officer put a number of dependable men on the trail of the Klan. One of these men—Edward C. Obertean, a former police officer, joined the Klan, worked among the Klansmen, obtained the secrets of the organization and sprung the trap for the hooded order.

A few weeks ago the entire membership list of the Buffalo Klan was stolen from its headquarters, and much of the correspondence of the officials of the hooded hoodoo. Files and documents of every kind were carted away. As the Bertillon expert of the city of Buffalo is a Catholic, Klansmen hurried to the neighboring city of Rochester to hire the Bertillon expert from that city to get finger prints of the men who rifled the "Klan klean." But the Rochester man calmly told the Klan emissary that he was very busy with his own work. They made other efforts to get finger prints, but with little or no success.

Then the bomb exploded. All of the Klan documents

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were sent to Mayor Schwab from Cleveland, O., a short time after they had been stolen. Being stolen property, he turned them over to the Buffalo Chief of Police, with orders that they be made public. But the Chief refused to do this, and a taxpayer brought a court action against him, compelling the publication of the names. Then the city settled down into a divided religious family. The boycotts started, and bad blood became only too evident. Friendships of many years were sundered. Milk dealers lost hundreds of customers in a single day. After this came the murders. And one man whose name was on the list committed suicide.

For the Klan roster contained 4,025 names—school teachers, police officers, insurance men, an assemblyman, city officials, ministers, bootleggers, cafe proprietors, mechanics, farmers, laborers, the president of a popular luncheon club, the editor of a newspaper, the principal of a large public school, and others.

It is charged that the Klan imported a gunman from the South, and determined efforts were made to find the man who was responsible for the loss of the Klan records. Suspicion centered upon Obertean. A diary kept by him reveals the fact that he felt certain he was marked for death.

One night recently the imported gunman from the South and the Klan Kleagle of Buffalo followed Obertean to a suburb of the city. A pistol duel developed quickly, and Obertean was shot dead in the sight of a number of spectators. But not before he had drawn his own gun, killed the North Carolina Klansman and dangerously wounded the Klan Kleagle of Buffalo. The Kleagle, slowly recovering from his wounds in a Buffalo hospital, is under police guard, and if he recovers will be arrested in connection with the deaths of Austin and Obertean. Three other murders, less sensational, had their origin in the publication of the Klan roster.

John Doe proceedings have been instituted in Buffalo to determine whether or not the Klan has violated the Walker act, and threats have been made that every one of the 4,025 Klansmen will be summoned if necessary to make the case a perfect one. The constitutionality of the act will undoubtedly be determined by these proceedings.

Meanwhile Mayor Schwab has issued an appeal to all fair-minded people of Buffalo to join in a public movement to crush bigotry and to stand and live and work together as neighbors, citizens of America and friends. He is meeting with much success, and the general belief in Buffalo is that the Klan is dead, as dead as the gunman who came North to teach the people of Buffalo his ideas of "one hundred per cent Americanism."

The correspondence taken from Klan headquarters includes a petition signed by 1,200 Buffalo men, asking the Imperial Wizard, Simmons, to give a charter to the Buffalo branch of the hooded order. It also included a letter to the Buffalo Kleagle from the head of the hooded order in the State, with a check for $300 for Rev. Mr. Smith, to pay for the damage done to his home, and the statement that the bombing of the home was "the best piece of advertising the order has had in the State." Readers are left to draw their own conclusions. Mayor Schwab has drawn his already.

While all these things have been going on Buffalo has been vividly awakened to the fact that an invisible empire and a polecat, while not synonymous, are equally dangerous to the good odor of any respectable community.

The Klan Issue in Indiana

M. CHOMEL

IN Indiana the presidential campaign is being fought out on issues of very particular interest to the Catholics, not only of that State, but of the nation.

Politics has little to do with the election in Indiana this year. It is a plain open and shut Klan issue. The people are not so much concerned as to whether a Democratic or Republican governor shall preside over affairs of State government for the next four years; but they are mightily concerned as to whether the Klan shall rule in the State House.

In the last presidential election there was much disaffection among Democrats of Irish extraction on the League of Nations issue. Thousands of these Democrats voted the Republican ticket. This year disaffected Democrats of this class are said to be back in their own party; driven there by the fact that the Republican candidate for Governor is the Klan candidate.

Dr. Carleton B. McCulloch, Democratic candidate for governor, is making his campaign on an anti-Klan platform. Not only has Dr. McCulloch openly challenged the organization in signed statements and speeches, but he has drawn to his support scores of fair-minded Protestants from the Republican ranks, who deplore the fact that their State has been made the battleground of the hooded organization.

For this reason the progress of the Indiana campaign is being watched with more than ordinary interest; although Indiana politics always looms large in the public eye. It has become somewhat axiomatic among Indianians that as their State goes, so goes the nation.

At this writing those managing the Democratic campaign in Indiana believe that Dr. Carleton B. McCulloch will be elected. Their sixty-day poll leads them to believe that a surprisingly large number of persons in Indiana will vote for La Follette, and that his greatest strength being shown in strongly Republican counties, more of his votes will come from Republicans than from Democrats. The Republicans appear to be confident that President Coolidge will carry the State, but as to their State ticket they are uneasy.

Both parties have their hands full trying to appease

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